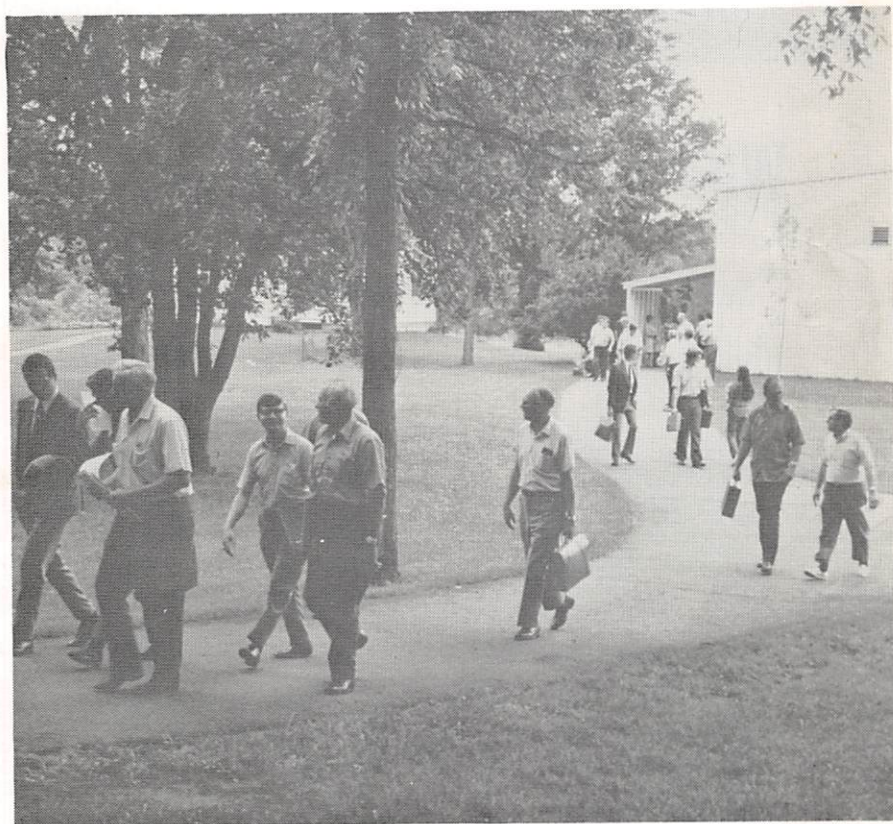


LUTHERAN

September, 1972
Vol. 15 No. 3

SPOKESMAN



Leaving the Fieldhouse

The Convention Issue



Convention In Session

Where The Action Was -

1972 CLC Convention

Talk about action at conventions, even church conventions, and you think first of the intense politicking that lines up delegate votes. One of the three large Lutheran synods will meet in the summer of '73. Already there are

reports of feverish activity on the part of both liberal and conservative forces, each looking for vote power to place the "right" candidates in positions of control. All the techniques of the political campaign are used. Yes, all of

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Pastors: George Barthels, Moderator; Robert Reim, President; Egbert Albrecht, Vice-president; Paul Nolting, Secretary.

them. The hopes and fears of millions hang on the outcome.

In extreme contrast: The 1972 CLC convention at Eau Claire, Wisconsin, in session July 11-14 on the Immanuel College Campus.

Political action? Not when there is a oneness of mind and spirit. There must be a polarization for that, as there was in Corinth one dark time with a Paul Party, an Apollos Party, a Peter Party, and even a Christ Party. Elections at our convention were a rather dull affair. The question asked about a nominee was not "Where does he stand?" but only "Is he able to perform the task?" Unless they disqualified themselves, the incumbents were re-elected. If there was any nudging of votes, it was done very privately.

Elected

Chosen for another term: Robert A. Reim as President; Egbert Albrecht as Vice-President; George Barthels as Moderator; Paul F. Nolting as Secretary. Charles Sandeen and Bertram Naumann will serve again on the Board of Trustees; Harold Duehlmeier and Marlin Beekman on the Board of Regents; Herbert Geiger on the Book House Board. Martin Fuerstenau is the one new face on a

major board. He will serve with David Lau for four years on the Board of Missions.

The convention approved the appointment of President Emeritus Paul Albrecht as an advisory member of the Board of Doctrine together with C. M. Gullerud (Chmn.) Gordon Radtke, George Barthels, and Gilbert Sydow. Gerhardt Mueller and LeRoy Hulke were appointed to the Board of Education. James Sandeen is the Statistician, L. G. Bernthal the Archivist, A. Wendt the Auditor. Prof. C. M. Gullerud will be the Editor of the *Journal of Theology*, Prof. John Lau the Managing Editor. Gilbert Sydow will continue to serve as Editor of the *Lutheran Spokesman*, with Marvin Eibs as Associate Editor, and Peter Sydow reappointed Business Manager. A staff of 17 contributors hopefully will supply a steady flow of material to the editors.

No Direction Change

Sometimes there is a groundswell of opinion which will make a convention a point of departure for new courses. This time there was hardly a ripple. A memorial had urged exploration of an additional foreign mission field. But the matter was tabled for later study. The Board of Regents of ILC advised that

more dormitory space is a must (registration for the fall term was already at capacity by convention time), but no major fund drive was authorized. The next convention will act on recommendations of the Coordinating Council. The general operating budget of the synod was increased to \$171,074.00, but this is only an adjustment to rising costs requiring additional offerings of 10 per cent or so. In matters of interchurch relations, the delegates put their blessing on the opportunity for another meeting of the CLC Board of Doctrine with the Wisconsin Ev. Lutheran Synod's Doctrinal Commission. Yet the impetus for this did not originate with the convention.

God in Motion

Unless you happened to have been a delegate, you might assume that this was a somewhat ho-hum affair, conditioned by the tropical humidity of the lushly green campus environment.

Not so.

In a powerful keynote sermon, convention chaplain Roland Gurgei caught the spirit of Isaiah's gospel and excited the 164 delegates with a vision of God's action as He moves through history, not resting until His masterpiece is complete, His Church

established when the last soul is gathered and clothed with the righteousness of Christ.

The action of God in fearful and wonderful creation was demonstrated in a fascinating way by Dr. David Menton, a research anatomist at Washington University in St. Louis. Using slides made of body cells under the super magnification of electron microscopes, this knowledgeable scientist of steadfast faith effectively relieved his audience of any notions that these marvels result from a chance falling together of things in nature.

When Professor John Lau spoke of the principles which rightly govern Bible interpretation, his essay glorified the action of God in revealing Himself, His will and His works to us in inspired Scripture.

Faith in God's unfailing action of providence was exercised by a study of the conflict with confessional fidelity in the program of some fraternal life insurance today. Pastor Arvid Gullerud offered his findings concerning AAL for the consideration of the delegates.

In his presidential report, Pastor Robert Reim faced the contention that faithfulness in confessing gospel truth tends to cool the desire to bring the gift of eternal life to lost sinners. If the latter happens — and he implied that the spirit of evangelism has cooled — it is rather because we no longer grasp the full horror of sin's curse and at the same time the wonder of God's action in forgiving sin for Christ's sake.

Reaction

"Bread has its place," asserted the Rev. John Schierenbeck in the sermon for the Communion service, "but we live not by bread alone." The bread of God's gracious, saving action is to nourish us for appropriated reaction in doing His work. In the main, the delegates found the existing endeavors of the CLC to be sufficient for the



Mr. A. Salmela and Dr. D. Menton

energies which constituent congregations can apply to the work we do together.

This may not be for long. Three seasoned, valued workers now rest from their labors. Pastor Christian Albrecht, Pastor George Tiefel, and Professor Egbert Schaller died during the biennium. But a corps of ten trained ministers of the Gospel were received to take their place. They are pastors Fred Archer, Earl Eargle, Vance Fossum, John Klatt, David Koenig, Wayne Mielke, Paul Schaller; teachers John Gurgel, Paul Eserhut; professor James Pelzl. Such increase of the work force in a body of our size brings thoughts of thanksgiving and invites prayer for more so that we may expand. One opportunity was suggested by the delegate from the Japan Church of the Lutheran Confession, Mr. Fujita, when he expressed the hope that another trained minister of the Gospel might be prepared for the work in Japan.

Doors Open

God's action in fashioning His masterwork can take surprising turns. Witness the story of Mr. Ronald Perry, who six years ago happened in on the

worship of Berea at that time located in St. Paul. Though he lives far away in Pennsylvania, Mr. Perry became a supporting member of Berea. With the help of tapes and other materials from pastor Larsen, he has been instructing a family that looked to him for help. When a Methodist church in the town of Slate lost its pastor and was not supplied with another, the congregation, through its trustees, asked Mr. Perry to conduct services for them. Some fifty people — including Methodists, Baptists, Lutherans, Catholics and Moravians have been attending. He is asking for used Lutheran hymnals and your prayers that this open door may be carefully and effectively entered.

The story makes a point. What we enjoy of spiritual blessings in our church has been taken away in other places. To share them generously is to insure them to ourselves. This must be the natural reaction to the action of a God who "giveth to all men liberally."

In the memorial address, Pastor Egbert Albrecht reminded us that "all His works are known to God." (Acts 15:18) If we are equally mindful of them, the action will be where we are.

Rollin A. Reim



Pastors: P. Schaller, E. Eargle, J. Klatt, V. Fossum, F. Archer, W. Mielke

"Be Of Good Cheer!"

The experience of the disciples on the Sea of Galilee that night after the feeding of the five thousand frequently repeats itself in the lives of the followers of the Savior to this day. In obedience to His instructions and following the course charted for them by Him, the Twelve had set out for the opposite shore. Half-way across, however, they were overtaken by contrary winds and a raging sea that threatened momentarily to engulf and swamp their ship, and against which all their skill and toil were of no avail. To top it all off, and to completely unnerve them, there appeared near their skiff what they took to be a specter or apparition walking on the waters. Fearing that all was lost, they cried out in consternation and terror.

Storms In The Life Of The Believer

Don't we all at times find ourselves in similar circumstances? We, who trust in Jesus as our Savior and Lord, set out on a course in life which we have not wilfully chosen for ourselves but embarked upon only after prayerfully seeking counsel and guidance from the Word of God. For a time all seems to go well, but before long all is changed. A sudden storm arises in the form of financial losses and reverses; sickness, sorrow, and even death enters our family circle; or some unforeseen crisis arises. Overnight the blue skies are blotted out by lowering storm clouds. The waves of tribulation and affliction run so high that they threaten to overwhelm us. To add to our distress, our deceitful heart conjures up all sorts of specters, whispering that our Jesus has turned against us, that we are such great sinners that He has withdrawn

His grace from us, and that He is leaving us to perish in our misery, as we so richly deserve in view of all our sinning. All appears hopeless and lost, and despair wants to take over in our hearts.

Storms In The Life Of The Church

Similar situations arise in the life of the Church. There come times, even as we are seeing them today, when error and bold and open contradiction of God and His Word rear their head. False sons appear within her pale. The proponents of error appear to be carrying the day, and church members in droves follow them while the faithful seem to become fewer in number from year to year. All the while Jesus seems to be far distant and unconcerned, unmindful of the distress and fearful cries of His own.

The Voice In The Storm

How groundless were not the fears of the Twelve that night and their imagination that they were being haunted by an evil spirit intent on their harm. What they had mistakenly taken to be a ghost was none other than their beloved Lord Himself, coming to their rescue. They recognized Him from that dear voice of His coming to them loud and clear over the storm: "Be of good cheer; it is I; be not afraid!" That instantly dispelled all their anxieties and fears. He did care. He was concerned. With Him near, help was at hand. And he didn't disappoint them. At His bidding the wind and the waves ceased to rage, and they found themselves within the calm and serene waters of the shore for which they had been heading.

The Voice Of Jesus Today

To us today Jesus no longer appears

visibly and speaks audibly as He once did that night to the disciples. To us He now speaks in His written word as we have it in our Bibles. Well for us in the storms of life if we are well acquainted with it and have even committed pertinent portions of that Word to memory, words like: "But the very hairs of your head are all numbered." (Matt. 10:30) "For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." (Is. 54:10) And "But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not; for I have redeemed thee, I have called thee by thy name, thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Savior." (Is. 43:1-3) To these and similar words of His we should listen, and not give heed

to or look at the winds and waves threatening to engulf us. In His own time and way He will rescue us as surely as he did the disciples.

The Final Storm

For all of us, sooner or later, there lies in store that most threatening storm of all when our faith will be put to its severest test, the hour of our departure from this world and life. Then too His voice will go out to us: "Be of good cheer; it is I; be not afraid." May our eyes then be fixed on Him alone, and He will grasp us by the hand and lead us in safety through that dark valley of the shadow of death and bring us to that quiet and peaceful shore, where no further storms will ever again overtake us.

Hold Thou Thy cross before my
closing eyes,
Shine through the gloom and point me
to the skies.
Heaven's morning breaks, and
earth's vain shadows flee;
In life, in death, O Lord, abide with
me!

H. C. Duehlmeier

Half-Baked

Israel got caught in the social and religious life of its neighbors because in the heart of Israel's people lay the lust that responded to the siren-calls of Satan that sounded in the nations around them.

God had "prepared" Israel for ages to be his "meal," just as a mother gets things ready for days in the kitchen for the family festival — table being the high point of togetherness, whether it be for the tryst of two in love or at the summit of great nations in close negotiation. The climax of Christ's being with His people is the feast when

He shall make them sit down and Himself be their servant. (Luke 12:37)

Israel, called Ephraim in Hosea 7, would not make and shape up for celebration as the people of festival that God intended them to be. "Ephraim, he hath mixed himself among the people; Ephraim is a cake not turned." (Hosea 7:8) Modern translators give it clearly: "My people mingle with the heathen, picking up their evil ways; thus they become as good-for-nothing as a half-baked cake!" "Ephraim and his aliens make a sorry mixture; Ephraim has become a cake half-baked."

The Cause

Simply, His people mixed with the heathen. The early part of their preparation was good, for in Mosaic days they promised to obey and be God's people, separate, a people for the Lord's possession. But they yearned for the spice of evil, lusting for what they saw among strangers: the sins of Samaria (orgy and prostitution at every resort serving Baal); adultery and drunkenness among leaders in state and business (in heat for all evil—the Bible uses exact and rugged language); alliance with Egypt and Assyria (for help in their national political problems, not seeking God). All this is in Hosea 7, a short chapter that tells the story of decline and fall.

The Result

It ended then, as it ends now, in half-baked people unfit for the Eternal Banquet. As the luke-warm water of Laodicea was spewed from the Lord's mouth, so the half-raw cake always goes to the garbage can.

Israel started on the Lord's way, but it joined company en route with Godless people. So a youth is taught the true way in home and church and Christian school, but he falls in with worldlings, or is sent to be among them. Shaped and baked on the young side by the Savior's Word, the older side is burned by the world, unfit for the Final Feast, discarded as a reject, unfinished, as numerous Bible passages describe the condition.

Another illustration of the same incompleteness: "Ye did run well; who did hinder you that ye should not obey the truth? This persuasion cometh not of him that calleth you. A little leaven leaveneth the whole lump." (Galatians 5) These words have been nicely paraphrased: "You were getting along so well. Who has interfered with you to hold you back from following the truth? It certainly isn't God who has done it,

for he is the one who has called you to freedom in Christ. But it takes only one wrong person among you to infect all the others."

Own Fault

It will not do just to blame temptation, not in view of the whole of Galatians 5, as well as many other promises. One suspects choice, as we see both in youth and even more so in parents. Israel wanted what they got, and that is why we often warn that you must be careful what you want, for you are sure to get it. Not only that, you will have to take it, in all its consequences, if you choose the Ephraim-way.

What we want will destroy us or save us. Our wanting the right thing carries the sure promise that we shall have it. "Seek ye first. . ." and you will have not only what you want and need, but what is safe for you. It is a tricky business, this baking to the right turn of finishing so "ye are complete in him," Christ. Strange fires will burn the very best materials that God has introduced into our being. If we think that our early side is done, we have no promise that the other side will be done aright if we warm ourselves at the alien fires of evil in the world.

"Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them, and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." (2 Timothy 3:14-15) Since God has done all that can be done, as he says in Isaiah 5, it is a person's own deep fault if he ends up a half-baked product, with the soggy will of a double-minded man, who is unstable in all his ways. The final plea of each must be that God will give him grace to abide unto the end, a finished masterpiece of God's art. Sufficiency of that grace is assured.

Martin Galstad

"Thou Shalt Not Kill"

In noting that the United Presbyterian Church in conference in Denver voted for the passing of a law that would make abortion on demand legal, the CHRISTIAN BEACON of July 27, 1972 brings a very pertinent statement. It is by a Canadian obstetrician and gynecologist. It says that any country (or state) "accepting abortion has descended into an abyss of cruelty and can no longer be called civilized. . . Abortion is a situation in which life is killed. For human life begins at conception."

This sentence states a plain and obvious fact, but some choose to disagree with it. In the state of New York a child may be legally aborted up through six months of term. The argument is that within that period the child cannot live by itself outside of the womb. It is taken to be only a growth or tumor without a life of its own. Thus viewed, its surgical removal has no more significance as far as the taking of life is concerned than does the removal of an appendix, a gall bladder, or tumor.

Killing Is Killing

Such argumentation violates more than plain and obvious fact and ordinary common sense. It flies into the face of Scriptures. When Mary came to Elizabeth who was in the sixth month with John, the babe (John) leaped in the womb of Elizabeth. (Luke 1:41) Here the word for the unborn babe in the original Greek is the same word used for born babes in Luke 2:12 and 16,

Luke 18:15, Acts 7:19, II Tim. 3:15 and I Pet. 2:2. That word puts the unborn John together with born infants as a living human being. It was not a wild growth that leaped in Elizabeth's womb. It was a babe that had not only a physical life but also a soul and an emotional life of its own; for that babe leaped for joy as Elizabeth, filled with the Holy Ghost, states it in Luke 1:44. Tumors do not jump, nor do they rejoice. Yet in New York the same thing could legally have happened to John that did happen to three hundred thousand infants there so far according to THE NEW YORK TIMES. But sixty of them survived the gruesome ordeal and are now living human beings — living testimonies to what they were before they were aborted. To have killed them outside of the womb would have been illegal. But inside or outside killing is killing.

What To Do

In Michigan a bill to liberalize its abortion laws failed largely because of individual protests to state legislators. But the pro-abortionists would not rest. Most likely the required 200,000 signatures to a petition for a referendum on the question have already been obtained. So a future decision by popular vote is highly probable. In that event it is up to us individually as citizens to testify against an abortion-on-demand law and to vote against it.

It is doubtful that the referendum will carry. But what if it should? We will continue preaching, teaching and

testifying just as we have been. We will have to emphasize that what is legal is not always right. State government may legalize gambling, or even prostitution in some instances, but that doesn't make it right before God. It may have laws granting divorces for various reasons, but that does not make these reasons valid before God. It may legally promote unionistic services through the chaplaincies in its institutions, but that does not make them conformable to God's standards. There are many things that are legal and yet wrong. A child of God will not accept legal loopholes that condone wrongdoing and go along with them. He will obey the laws of the state except when they foster wrongdoing. He will not withhold his taxes and will honor his government, as Paul honored the Roman government in spite of its many defects and blemishes. He will practice good citizenship, with this in mind however, that there is a higher citizenship which is ours through faith

in Christ Jesus and in which we are guided above all by the will of our Father in heaven.

The Church's Role

As far as the church is concerned it should faithfully proclaim the whole counsel of God to those within it and to those it may gain, living in the world, yet not of the world. We will never reform the world but should ever look to ourselves. Paul says, I Cor. 5:12-13, "For what have I to do with judging outsiders? Do you not judge those who are within the church? But those who are outside God judges." (NASB) One shudders to think of the terrible judgement that will come upon the world that lies in wickedness. All the more reason for our preaching repentance for the remission of sins (including the sin of abortion) through faith in the Savior. Therein alone lies salvation and that is our task, not legislation for the world.

Otto J. Eckert

Astrology - Superstition

A new pamphlet, "Astrology and the Bible," attacks the current mania for the superstition of astrology. We quote a few summary paragraphs:

"People must believe something. If they have nothing sensible to believe, then they will believe nonsense. It is a fact commonly observed that when faith in God decays, superstition grows; and today, with the withering of faith, we see the flowering of credulity. . . All such superstition is a substitute faith. It capitalizes and grows on ignorance and fear; it bewitches and bemuses the credulous and the gullible. It makes no moral nor ethical

demands; it is selfish and self-centered; it is irrational and absurd."

"The most powerful corrective of superstition is a right belief in God. 'Religion,' says Edmund Burke, 'and not atheism, is the true remedy for superstition.' The answer to superstition is not no faith, but right faith; not no belief, but true belief. In the days of Martin Luther Staupitz said: 'If you take away the amulets and the beads, the rosary and the crucifix, what will you put in their place?' To which Luther made the magnificent reply: 'Christ!' That is all, but it is enough."

BOOK REVIEW

The Wierd World Of The Occult

Compiled by Walker L. Knight
 April, 1972, Tyndale House
 Publishers, Wheaton, Ill. 60187
 Paper back. 128 pages; \$1.25
 (Available at CLC Book House)

The author has compiled reports of the weird and mysterious practices of the rapidly growing occult groups, especially in America, in our present age.

The word "occult" is defined as: "something hidden, secret, mysterious; something not able to be seen or detected; something related to the supernatural." We Christians don't think of ourselves as occultists. Instead, the word conjures up alien images: hexes and casting spells; star gazing and crystal balls; reading palms and evil spirits.

"Most students of the occult include astrology, Ouija boards, witchcraft, Tarot cards, the dead, fortune telling, seances, reading palm reading, telepathy, communication with minds, parapsychology, and extrasensory perception (ESP)."

The reason for writing the book is stated thus: "We have probed the world of the occult for several months — years would have helped — and we found, as we gathered the material, that we uncovered questions as well as answers. Yet one answer was quickly clear as we sifted through information on the occult: this area was important enough for Christians to be concerned; this was something that would affect them — and they should be informed."

"We are frightened of what seems to be a steady and continuing growth in the popularity of witchcraft and devil

worship," admits a spokesman for the Church of England, where the movement is also burgeoning.

The subsequent chapters present the reports of actual observers and inquirers into the activities and the mysterious practices of a number of the occult practitioners and supporters in their various categories. Wierd and perplexing incidents these are, that in many cases defy natural explanation.

In the closing chapters explanations are offered from the Christian viewpoint as to why our present society in general, especially the youth, is so greatly attracted to the practices and teachings of the occult world. Although this attempt at explanation begins in the right direction and even faults the so-called Christian churches for a large share of this tendency because the churches have not faithfully fulfilled their assignment, yet, in the opinion of this reviewer, the basic issue was missed.

The real cause is failure to teach and impress upon people the seriousness of sin, that the whole human race is caught in its deadly grip, and that there is but one great mystery for us to marvel and wonder about, and that is: why and how the Triune God saved us undeserving sinners from eternal damnation through the merits, suffering, death, and resurrection of Christ Jesus, His Son, our only Savior!

Man's natural craving for mystery and for adoring the supernatural, of which the author speaks, can be totally satisfied, and in a most orderly and wholesome manner, only by this sublime mystery of God's Word.

G. Barthels

Announcements

WEST CENTRAL PASTORAL CONFERENCE

Dates: September 26-28, 1972 (Tues.-Thurs.)

Place: Prince of Peace Lutheran Church, Hecla, S.D.

Opening Time: 10 a.m. Central Daylight Time; 9 a.m. Mountain Daylight Time

Closing Time: Thursday Noon

Chaplain: V. Tiefel (J. Klatt, Alt.)

Communion Service: 8 p.m. Wednesday in Aberdeen

Communion Service Speaker: H. Witt (V. Fossum Alt.)

Program: Exegesis of 1 Cor. 1:4-9 — V.

Greve, Isagogical Study of Amos —

A. Geiger, An Exegetical Study of

Nomos, Entolay, and related terms —

P. Fleischer. Report on Christian

Education Survey — D. Koenig.

Audio-Visual Display — W. V.

Schaller. Review of Concordia Bible

with Notes — V. Fossum. Reports

Note: Kindly send your announcement with request for housing or excuse for your absence to Pastor Walter Schaller, Hecla, South Dakota 57446

W. V. Schaller

Sec. West Central Conference

CHANGE OF ADDRESS

In the 1972 CLC Directory, pg. 11

The Church of the

Lutheran Confession

424 N. 2nd Street

Aberdeen, South Dakota 57401

DEAN OF COLLEGE

The Board of Regents of Immanuel Lutheran College has called Prof. R. Gurgel to be the Dean of the College Department for the next two year term.

P. Larsen

ILC PRESIDENT

At a special meeting during convention time the special committee for calling professors called Prof. C. M. Gullerud as president of Immanuel Lutheran College, Eau Claire, Wis., for the next 2 year term.

P. Larsen

INSTALLATION

As authorized by Pres. Reim, I installed Miss Miriam Duehlmeier as principal and teacher of our Christian Day School at Red Wing, Minn., on Aug. 20, 1972.

Pastor R. Mackensen

EASTERN CONFERENCE

The newly established Eastern Conference of the CLC will hold a Pastoral Conference at Holy Trinity congregation, West Columbia, So. Carolina, on Oct. 3-4-5, Pastor P. Nolting, host pastor. Travel expenses will be equalized.

Program: Exegesis - James 3, R. Schaller; Round Table Study - Revelation 20, O. J. Eckert; Dispensationalism, F. Archer; The Christian and the Moral Implication of Rock Music, D. Fleischer; Homoletical Study - Eph. 4:17-28, M. Galstad; The Jesus People and Christian Faith, M. Sydow; Organization of the conference. Announce to the host pastor by Sept. 19.

The Organization Committee
R. Schaller, secretary

COORDINATING COUNCIL

The Coordinating Council will meet at Immanuel Lutheran College, Eau Claire, Wis., on Oct. 17-18, beginning at 10:00 A.M. Oct. 17. Business to be presented should be in the hands of the proper board chairmen by Oct. 15.

Pastor R. Reim, president



Our Great Heritage

Search the Scriptures. . . they testify of me. John 5:39
 The LORD is the portion of mine inheritance. . . Psalm 16:5

Suggested Devotional Readings for October

To those who hold the Word sacred the high point of October is Reformation Day. Martin Luther drew life, strength and direction from the Scriptures. God led the Reformer to see that Christ the Redeemer is the heart, core and center of the Bible. God's Word is the Great Heritage of the Reformation. And the Great Message of the Word is Christ our Lord.

Christ Our Priest

The Lord Jesus is our Priest and we are justified before God by faith in the atoning blood He shed for us. Where reconciliation is concerned all good works, saints and relics are rendered worthless.

Oct. 1	Heb. 2:9-18	Made Man and Priest
Oct. 2	Rom. 5:6-12, 18-21	See the Sacrifice appointed
Oct. 3	I Pet. 1:18-25	Praise the precious blood
Oct. 4	Heb. 7:1-3, 17-28	Our Priest pleads for us
Oct. 5	John 17:1-12	The priestly intercession
Oct. 6	John 17:13-26	A prayer for believers — then and now
Oct. 7	Heb. 9:11-22	The New Testament is in His blood
Oct. 8	Heb. 9:23-28	The Priest made a Sacrifice
Oct. 9	Heb. 10:1-13	Sin removed once for all - no replay
Oct. 10	Heb. 10:14-25	Confident access to God

Christ Our Prophet

The Lord Jesus is our Prophet. In the Bible He teaches us to know with our hearts the power of God unto Salvation. God's Word is our Guide and Stay — and not the teachings of tradition or the doctrines of men.

Oct. 11	Deut. 18:15-22	Moses saw the day of Christ
Oct. 12	Is. 42:1-8; 61:1-3	The Prophet promised to both Jew and Gentile
Oct. 13	Luke 4:14-32	The days fulfilled
Oct. 14	John 7:14-31	Christ preached truth — that He was God
Oct. 15	John 7:32-53	The Prophet meets opposition
Oct. 16	Luke 10:1-20	Reapers sent to sow the Word
Oct. 17	John 8:21-36	Follow the Prophet - follow His Word
Oct. 18	Acts 3:12-26	The followers preach repentance
Oct. 19	John 20:19-23 Matt. 28:18-20	The Prophet sends prophets
Oct. 20	Eph. 4:1-8, 11-15	Christ the Prophet still preaches

Christ Our King

The Lord Jesus is our King and we follow the plain and simple meaning of His Word and reject the interpretations of popes, professors or pastors where they run contrary to our King's clear counsels.

Oct. 21	Is. 9:1-7	The King is coming
Oct. 22	Matt. 2:1-11	Wise men worship the King
Oct. 23	Eph. 1:16-23	Christ is above all
Oct. 24	Phil. 2:5-11	From Prince to pauper to Prince of peace
Oct. 25	I. Tim. 6:12-16	No king like our King
Oct. 26	Matt. 21:1-9	The unroyal royal procession
Oct. 27	John 18:33-37	Through His Word the King reigns
Oct. 28	I Pet. 2:1-10	The Word builds the house of God
Oct. 29	Luke 23:39-43 I Pet. 1:1-9	The great future of the King's subjects
Oct. 30	Rom. 8:14-25	Those ruled anticipate the King's return
Oct. 31	Rev. 19:11-16	King of kings and Lord of lords

Here we stand — in Christ and upon His Word.
We ought never do otherwise. God help us. Amen.

CHURCH OF THE LUTHERAN CONFESSION

**TREASURER'S REPORT
July 1, 1972 to August 1, 1972**

RECEIPTS:	JULY
Offerings	\$ 7,721.93
Memorials	10.00
TOTAL RECEIPTS	\$ 7,731.93
DISBURSEMENTS:	
Retirement Fund	\$ 310.00
Capital Investments	1,155.00
General Administration	1,234.48
Home Missions and Administration	6,073.10
Japan Mission	565.00
Immanuel Lutheran College, Regents	<u>4,300.00</u>
TOTAL DISBURSEMENTS	\$ 13,637.58
CASH SHORTAGE FOR PERIOD	(-5,905.65)
CASH BALANCE, July 1, 1972	11,453.12
CASH BALANCE, August 1, 1972	\$ 5,547.47

10TH ANNIVERSARY THANKOFFERING

Offerings & Interest	\$ 157.98
Offering Total, August 1, 1972	\$224,927.92

NOTE: This is the final monthly printing of this fund. All offerings received after August 1 will go directly into the Church Extension Fund — Mission Investment Fund.

Respectfully Submitted,
Lowell R. Moen, Treasurer

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COMPARATIVE FIGURES

	JULY
Budget Offerings Needed	\$ 14,256.00
Budget Offerings Received	<u>\$ 7,721.93</u>
DEFICIT	6,534.07

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Budget Offerings, 1971-1972	\$ 8,781.90
Decrease, 1972-1973	<u>\$ 1,059.97</u>

Board of Trustees,
L. W. Schierenbeck, Chairman

Announcements

WISCONSIN PASTORAL CONFERENCE

Time: Oct. 2-4, beginning 1:30 P.M.,
Oct. 2.

Place: the Sem House, Immanuel
Lutheran College, Eau Claire, Wis.

Agenda: An Encouragement to
Expand Christian Day Schools in View
of Present Day Trends to the Contrary,
J. Pelzl; And Evaluation of the New
American Standard Bible, A. Gullerud;
Exegesis of Hebrew 7, D. Schieren-
beck; Exegesis of Proverbs 2:9-22, G.
Radtke; The Historical Background of
the Augsburg Confession, J. Johannes;
Examining the "Usus Paedagogicus
Legis," L. Schierenbeck; Reports;
Service speaker, L. Schierenbeck (E.
Rutz).

Announce or excuse to the host
pastor, L. Schierenbeck.

John H. Johannes, secretary

CHANGE OF PLACE OF WORSHIP

Services for our CLC Madison
mission, Peace Through Christ
Lutheran Church, are now being held in
the chapel of the university YMCA, 306
No. Brooks St., Madison, Wis., at 11:00
A.M. This should be made known to all
CLC students attending the university.
Anyone knowing persons in the
Madison area interested in being
served by the CLC please contact
Pastor J. Johannes, P.O. Box 53,
Cambridge, Wis. 53523, Ph. 608-423-3169.

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